

648 /68 cont./ The provinces of South Celebes have made
744 up a federation since 1948. The administration of this
594 federation has been placed in the hands of an administrative
council (Hadat Tinggi), and the princes of Bone and Goa
respectively have become president and vice-president of this
body. As a result, it is to be expected that the worship of the
ornaments of these two realms will increase accordingly
throughout the daerah.

778 /69/ In the Borongloë adat community two other
612 ornaments are known in addition to the headman's ornament.
634 For an adat community head, an ornament inside his region
constitutes a potential threat. Only a related group which
has an ornament has in effect the ability to act outwardly as
a unit. And an ornament generally speaking is in the possession
of a related group which in former times had a stronger
position of power than it does at present. Stories concerning
the old time of glory continue to live on, and each new
generation awaits its chance to regain the old position of power.

[621] The two ornaments referred to are found in the kampongs
of Borongrappo and Bontoa.

The relatives of a former adat community head of
Borongloë, deposed in 1916, have their residence in Borongrappo.
They kept their ornament. The successor, the father of the
present-day head, was related to the Borongrappo group.
At the same time he belonged to a group which possessed its
own ornament. The latter became the ornament of the whole
of Borongloë when the successor was raised to the headship.
In 1939, on this occasion, a so-called purification ritual took
place, and at that point the ornament of Borongrappo was
brought to that of Borongloë. In the ritual, the virtual
subordination of the former to the latter was made known by
this procedure.

During the turbulent period from 1946 to 1947, the group
of relatives at Bontoa ranged itself behind the adat community
head. As a sign of favorable inclination as well as of

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/69 cont./ subordination, the weapons of the men of Borongloë were ritually painted with blood near that ornament, in preparation for the battle.

The history of this related group and its ornament has not become clear (1).

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1. Oral traditions are always fragmentary. Each group of relatives counts only a few men or women who know anything about the history of their kin group; Their knowledge is limited, however, to a few events, and these at the same time are only those which prove the greatness of the group. A regular narrative can never be obtained. Only in a concrete difficult situation does one of the most important members of the group tell how formerly in a similar situation the solution was found, and how, in his opinion, the conditions at present should be viewed and the difficulties solved. The narrator in so doing chooses his words so casually and easily that it is clear that he does not regard himself as tied to a certain text or even to details. On the contrary, one receives the impression

2: Wilken--122 E-5 (ca. 1880) 1893 OB1 Indonesia OB1
 Malays AN5
 Javanese OE5
 Sumba OF17
 Makassar OG6

J [91 cont.]

M1 from twine and widens to a diamond shape in the middle in order
 H11 to hold a stone. Because of the loud report that is made when the
 stone is released, it is often used to drive game from the tilled
 fields. The sling was still used as a weapon on Java at the be-
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 [579] ginning of this [nineteenth] century. For instance, Raffles men-
 tions that during various riots in 1812 the Javanese were still
 making use of slings (2). It should also be noted that slings are

2. Anniversary Number, Bijdragen t. d.
T. - L. - en Vk. v. Ned. -Indië, 1883,
 p. 47.

not unknown in Polynesia and Micronesia.

d. Javelins and Lances

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 H11 Javelins, which do not serve the same purpose as lances
 because they are not as strong, are found among only a few
 peoples of the Malay Archipelago. Before we start discussing
 the lances, we shall briefly indicate where the javelin still
 occurs.

In the first place it is among peoples who still live in
 trees. In the dwellings, as a rule, a few bundles of slender
 bamboo with the ends simply sharpened to a point [92] stand be-
 side the entrance to be thrown at an enemy should he dare to climb
 the tree. Furthermore, the horse-riding peoples still use javelins,
 and formerly they were often used by the sea rovers (1). Among

1. Tijdschrift v. Ned. Indië, 7th year,
 Vol. I, p. 412.

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H11
 726 the Sumbanese the sowar, as this projectile is called, is even
 a national weapon, which they know how to handle with great
 skill (2). Until recently, the same could be said about the

Borneo OC1
 Makassar OG6
 Sumba OF17

MK [92 cont.]

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2. Roos, Verh. Bat. Gen. v. K. en W.,
 Vol. XXXVI, pp. 17 and 18. Although
 Prof. W. made a note that the javelin
 would be dealt with at this point, a
 description of it was lacking. In order
 to avoid a hiatus, I decided to insert
 this information here. As is known,
 javelins, which are thrown with a
werphont [spear-thrower?], occur pri-
 marily in Australia and on German New
 Guinea, and furthermore on New Caledonia,
 where a noose is used instead of a throwing-
 stick.

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Buginese and Makassarese. An eye-witness who participated
 in the Boni expedition told me how these peoples handle the
 weapon. During a cavalry attack on a company in square
 formation, he noticed that all the onrushing Makassarese carried
 a short lance on the toes of the right foot, which was gripped
 with the right hand and attached to the pommel with a very
 loosely coiled rattan rope. On a given signal, the right foot
 was brought up as swift as an arrow so that the lance resting on
 it was thrust into the air with great force and, after describing
 a high arc, came down with the point aimed into the square.
 The horsemen who had made a hit turned their horses and
 galloped away at great speed, dragging the speared enemy who
 was held by the rope. Those whose throw was less accurate
 hauled in the rope, and thus the lance, to prepare for another
 attack.

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Originally, the points of the throwing lances and thrust-
 lances were of stone, wood, or bone. When the Hindus came,
 however, and with them knowledge of ironworking, the wooden
 points were replaced by iron, so that today, at least among the
 somewhat more developed peoples, iron points on weapons are
 found everywhere. Lances [93] are found in all possible shapes
 and sizes; it should be remembered that even the blowguns of

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